

also see 43-415-203 for post interview
#V, 1971 11/23/82

Solo interview
Project I.D. No. 28A

NAME: Miyasaki, Ai DATE OF BIRTH: 1892 PLACE OF BIRTH: Kumamoto
Age: 77 Sex: F Marital Status: W Education: High School

PRE-WAR:

Date of arrival in U.S.: 2/1916 Age: 23 M.S. M Port of entry: San Fran.
Occupation/s: 1. Dishwasher 2. Sunday School teacher 3. Housewife
Place of residence: 1. Reno, Nevada 2. Sacramento, Ca. 3. _____
Religious affiliation: Christian Church
Community organizations/activities: Japanese Club (Nihonjin Kai) & Kenjin Kai & Fujin Kai (Women's Club)

EVACUATION:

Name of assembly center: Aboga (Marysville)
Name of relocation center: Tule Lake, Ca. & Amache, Colorado Have a
Dispensation of property: Landlord's basement/WRA Storage/church names of bank/s: safe deposit box.
Jobs held in camp: 1. Monitor 2. _____
Jobs held outside of camp: _____
Left camp to go to: Sacramento, California

POST-WAR:

Date returned to West Coast: 1945
Address/es: 1. Presby. Church, Sac. Ca. (2 mos.) 2. Okayama Ryokan Hotel, Sac. Ca.
3. 5th and U St. Sacramento, California
Religious affiliation: Christian Church
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: 11/24/1980

Name of interviewer: Heihachiro Takarabe Date: 10/27/70 Place: Sacramento, Ca.

Translator: Elain Wironaka

Name: Ai Miyasaki

Age: 77 years old

Date of Birth: 1892

Birthplace: Kumamoto Ken

The year she came to the US: Feb. 1916

At what age di she come to the US: 22 years old

Major occupation: House wife

Relocation Camp: Tule Lake, California and then to Amachi, Colorado

Interviewer: Heihachiro Takarabe

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Name: MRS. AI MIYASAKI

Born: 1892

Interview by: Heihachiro Takarabe

Date of Interview: October 27, 1970

Where: In Mrs. Miyasaki's living room

Q: You need not go into details. General information is fine.

Shall we start? Where is your home (birthplace)?

A: Kumamoto Ken, Kanmashiki Gun.

Q: When were you born?

A: I was born in 1892.

Q: Do you remember the many wars?

A: Russo-Japan War? Russo-Japan War, World War I, Manchuko War.

Q: I will talk to you and ask all kinds of things, but don't let it worry you. Do you remember about the Russo-Japan War?

A: After the Russo-Japan War, there was a celebration. At that time we dressed as nurses and participated in a program.

Q: This was when the soldiers returned to your town?

A: Yes.

Q: In your town? Everyone gathered at that time, the various generals -- Do you remember General Nogi?

A: General Nogi lost two sons in the war. With his wife, they committed suicide, to follow Emperor Meiji's demise.

Q: Did anyone you know go to war?

A: I do not remember.

Q: You were too young?

A: Yes.

Q: World War I?

A: I do remember, but just know that it happened.

Q: Manchuko War?

A: Manchuko War ... There were many tragedies. I remember at Nikoryo that the Japanese were massacred.

Q: How did you feel toward the Chinese?

A: I do not remember too much in detail, but my mother looked at nozokimegane (stereoscope) of the scenes of the massacre and wondered, "If my child was there, how terrible it would be," and cried.

Q: Nozokimegane -- what is it?

A: Someone brings it. You look at pictures through glasses. Like binoculars.

Q: What were your pleasures, sadness, worries, sufferings while you were in Japan?

A: The pleasant period in Japan was while I was a student.

Q: What kind of things happened? What kind of living did you do as a student?

A: When I was a student, I went to school with my friends, climbed mountains, went backpacking, athletic meetings... I was always under my parents' care, and had no economic worries. Since I had no worries, I was happiest then.

Q: How far did you advance in your education?

A: Jo gakko. (high school for girls)

Q: At that time, not many went as high as Jo gakko (girls' high school).

A: Only 4 or 5 went to kohtoh sho gakko (junior high school), and even fewer went as far as jo gakko (girls' high school).

Q: Kohtoh sho gakko (junior high school), then jo gakko (girls' high school). How many from your town?

A: From my town, to chu gakko (high school), about 3. There were 50 or 60 in my class in the sixth grade. There were more if you consider all the schools. There were other schools where the people went to, but to jo gakko (girls' high school) it was few.

Q: There was only one sixth grade class in your school? And there were 60?

A: Yes.

Q: Three people. Is it every year only about three.

A: From my town only three.

Q: Was there the one school in your town?

A: Sho gakko (one grammar school). Kohtoh sho gakko (junior high) was in another town. We walked about 2 ri (4 miles) to the kohtoh sho gakko (junior high school).

Q: You must remember the different things that happened. Tell me about your teachers?

A: I played tennis. I was a tennis player. The teacher took me to the other schools for matches. The teachers were kind to me. I have pleasant memories.

Q: Who do you remember most among your teachers?

A: My homeroom teacher was Oniku sensei. Kohtoh (junior high) 4th grade. Physical education teacher was Ishida sensei. History was Sakuma sensei. Each teacher had separate subjects.

Q: What is the comparison between teachers in Japan and America?

A: Japan's teachers were close to us.

Q: They were not strict?

A: No. Friendly, and played together, talked and told us sermon follotales. Pleasant memories.

Q: What did you do the first thing in the morning at school?

A: We did not have morning assembly like there was later on. We went direct to our classroom. Then our homeroom teacher comes to us.

Q: Did you change your classroom?

A: The classroom is one room, but the teachers change and come to us.

Q: Did you eat lunch together?

A: We brought our own lunch.

Q: Did the teacher eat with you?

A: Teachers were not with us. Only the students ate together. We were free to eat inside or outside.

Q: That is unusual.

A: We ate among friends. We ate out in the school yard where people did not see us easily.

Q: When did school start in the morning?

A: It began at 8:00.

Q: Then you walked 2 hours before then to school.

A: I must have walked more than $1\frac{1}{2}$ hours to school.

Q: Then, to and from school, you walked for about 4 hours.

A: I think so.

Q: When was school dismissed? In the afternoon?

A: At 3:00.

Q: After 3:00, did you do any sports?

A: I played tennis or kicked football.

Q: And then?

A: Then at evening, we hurried home. It was so far, it was scary.

During winter, it got so dark. I got chapped all along here because my kimono rubbed against my skin.

Q: Did you wear kimono? Not European clothes?

A: No. I wore kimono.

Q: How did you play tennis?

A: I wore hakama. And wore geta.

Q: When you played tennis, did you wear geta?

A: Zori.

Q: That is interesting.

A: Yes.

Q: Do you remember the Tokyo earthquake? Tsunami or illness?

"D"?

A: At Japan, pleasure, sadness...

Q: About sad things or sufferings?

A: My older brother died. That was sad.

Q: How was the funeral?

A: At that time, for funeral, we made flowers at home. A kumi (an organized group) who lived in an area near came and made preparations for us.

Q: Outside?

A: At the yard. No, not the yard, outside the house. Outside.

Q: Religion?

A: Buddhist.

Q: The Buddhist monk (minister) came?

A: Yes.

Q: Tokyo's great earthquake.

A: I was in America. I sent money, clothes, kyu sai hin (relief materials.)

Q: Anything else you have to say for "D"?

A: When I suffered.... It was when I became sick seriously.

Q: What kind of illness?

A: Pleurisy. (Kannohsei rokumaku) A bone was removed. There is an indentation here. It was a serious illness. Almost died.

Q: When was it? When you graduated from the Jo Gakko (girls' high school)?

A: After that. I was 18 years old. I was hospitalized for 2 or 3 months. I completely lost my hair.

Q: From fever?

A: Yes. Because of fever.

Q: How were the doctors? Were they competent?

A: The town doctor said that he could not care for me and sent me to the hospital. At that time, I was teaching in another

town at a sho gakko (grammar school). So the town's young men put me on a door slab and carried me to my home. The four men carried me home. The town doctor sent me to the hospital the next day. I did not get any anesthetic and had a major operation. He removed a bone. I was weak.

Q: It must have hurt.

A: It did hurt. I remember. Maybe I got a local anesthetic. Otherwise, I would not have been able to bear it. I remember hearing the doctor drop a pair of scissors.

Q: What was your home religion?

A: Buddhist. Shinshyu.

Q: I asked your birthplace.

A: Yes. Kumamoto. Kamimashiki gun.

Q: Close to Kumamoto City?

A: About 4 ri east of Kumamoto City.

Q: Had you heard about Christianity in Japan?

A: Yes.

Q: What kind?

A: When I was hospitalized, a Christian visited me often. I was pleased, and my parents were pleased. "When you recover from the illness, you should be a Christian," my parents said. I myself thought of going to church when I recover, but finally never did.

Q: What was the reason? Was there no church?

A: There was. In Kumamoto City.

Q: You had difficulty getting there?

A: Yes. I learned hymns while I was in the hospital.

Q: Was the person who visited you a minister?

A: My school friend. The older brother was a consciencious Christian, and she was a Christian, too. I was with her at _____.

Q: They taught you hymns?

A: Yes. I did not think them as hymns, but I love to sing.

"I Shoiei", "Yamaji Koete" and others. This is how I was directed. When I came to America, I became a Christian. I was guided by God in my heart. At that time, God's seed of love was planted. Strange, is it not?

Q: When you came over to America, how was your home life?

A: When we came, my home was happy. Older brother died. My oldest brother was a school teacher. He died. My parents were sad, but by the time I was ready to come to America, the family was fine.

Q: Your home and father's work?

A: His business? My home was a pawn shop. And farmed just enough to supply our family. We had a man and a woman servant, who did the farming. My older brothers and younger brothers and I; we all went to school.

Q: Two boys and 1 girl?

A: Four boys and I was the only girl. Everyone went to school. My father said that the estate will be too small if it were divided into four sections, so we should all go to school. The older brother just above me likes to farm. He took over the farm and is still working it.

Q: Is the pawn shop still there?

A: He did not want to handle the pawn shop, so he passed it to my uncle, Father's younger brother.

Q: Your brothers....what are they doing?

A: Oldest who was the teacher died; the next is the farmer. My younger brother next to me went to Osaka and is a director in a can construction company. The youngest brother went to school in Okayama, Kojima Sho Sen Gakko, a marine academy. He wanted to be a seaman, but before he graduated, he died.

Q: At that time what was the situation in your town?

A: I was not living in my town. It was peaceful.

Q: Any incident ever happen?

A: No. My father was a progressive man. "Up to now the farmers never had any hobbies or pleasure and ended their lives," he said. To change this situation, he hired a chiku zen biwa teacher. All the young farmers, after their day's work, came to learn the biwa at my home. I enjoyed it too. I told my father that I wanted to learn biwa too. But Father said, "You may not."

Q: Why?

A: "You will become a wife of a good home. Your hair will be done up in marumage. And will you play biwa?" he would say. Biwa player was looked down upon. Chiku zen biwa was good. Had I learned it, it would still be good for me, enjoyable to me.

Q: Your father had farm land.

A: Yes. Father did not farm, but he hired a couple, man and woman, from Amakusa, and they farmed.

Q: How much land did he have?

A: 2 chyo. 10 tan = 1 chyo. 20 tan = 2 chyo.

Q: What did he grow?

A: Mostly vegetable garden...awa (millet), bean, in rice field ta (rice?), mugi (wheat). My father as I said was progressive. He said that young men and women spoke too carelessly and roughly. They need to speak more in a genteel manner and correctly. He advised the young people to improve their speech. Very concerned about them.

Q: What was your father's education?

A: Father was Teragoya (private school, elementary). His family was of shi zoku (warrior nobility). A person who is here from our town told me that father was different. When he was young, he often carried a sword on him. We had armor and sword rack, spear, but I was not aware of it.

Q: Your mother?

A: She was average. Her ways were simple. Not much schooling. If she were alive she would be over 100 years old....

Q: I am skipping a lot. What is the reason for your coming to America?

A: Yes. My ideal of a husband was so high, that I could not find a husband to my liking. So I decided to come to America. I wanted to go to a big country where it was free. I desired to find a husband whom I could help and work with.

Q: Your goal was high. Just like the young people of today.

A: It was so high, everyone suffered when it came to my marriage.

Q: There were not many eligible men for women who had graduated from Jo gakko (girl's school) at that time.

A: No, there weren't. The teachers would recommend policemen or people like that. I wanted to marry an officer or a doctor, someone like that. If a soldier came to seek my hand and he was a gun so (private), I refused.

Q: How did you come to meet Mr. Miyasaki?

A: When I talked it over with my parents about my desire to go to a foreign land, the story spread throughout the town. From here and there requests for marriage came pouring in. Just like pouring rain! Still, I was particular and did not want to go as a common emigrant (laborer) and work. My father had a position in our town beside his business. He was friends with the mayor. Miyasaki is the mayor's nephew. He came from America in search of a bride. At that time I was already promised to a man in Hawaii, who is a graduate from Waseda. His name is Shigaki.

Q: Did you correspond with Mr. Shigaki?

A: No. That was to be a picture marriage. The mayor's nephew came to see me.

Q. How did he come? Just came and said, "Hello"?

A: No. My friend came to visit me. And we went to another town to spend the day. On the way home, on the bridge, the mayor, and elderly man, and a young man were approaching toward us. I did not know this was to be a miai, so I stood in the middle of the bridge and talked with the mayor on the bridge. We did

not talk for long. At evening, I was telling my family about Tokudomi-san and the old man and a young man whom I met on the bridge and talked. And here they came..the three. We served them sake and tea and talked. That was the miai, but I had no knowledge of it. I was casual about looking at him, and he looked me over. My marriage was a miai marriage.

Q: What did you think when you saw the young Miyasaki-san?

A: He was so quiet and did not say a word that young man! I conversed with the mayor for he was kind to me. But not with him. He was a handsome man. He was light complected. I did not think about whether I liked him or not, because I did not know their purpose of the visit as being a miai.

Q: So they talked. How long did they stay?

A: Not long, Miyasaki did not drink and the old man did not drink. The elderly man was Miyasaki's father. Not the real father, but second father. I was supposed to go to Hawaii, so did not think any more about the visit. Then, the word came that he wanted to marry me. My father refused and explained that I was to go to Hawaii. But he said that he just had to marry me. If he could not marry me, he was going back to America alone. The mayor approached my uncle, and asked him to work out a plan to influence my father to change his mind. So my uncle came to move my father, saying that the mayor came pleading to me. Miyasaki's home was good. The mayor was very earnest about Miyasaki's request. The mayor cannot let the man go back to America a single man. Can't something be done? I did not care.

My uncle told my father to go and see Miyasaki once more. My father was moved slightly. At least he was here in person. He brought money back with him. He was a serious man, a good man. Would he not be better? The question was, who will go to break the promised marriage? My uncle said that he would go. My father went alone to see Miyasaki on a pretense. Father lied. For he could not say, "I came to look you over again." So Father went and said that he heard that there was a woman teacher near here so I came looking for her. Do you know where she lives? Miyasaki said that he did not know, but will ask my younger brother. So the three talked. That was a lie. On the way home, Father went to visit a retired teacher. He talked about my situation and asked, "Were it your child, what would you do?" The teacher said that both men are of good home (family). But if it were my child I would give her to Miyasaki. So Father was moved and decided accordingly. My uncle went to Hawaii to refuse and I was to marry Miyasaki.

Q: Certainly was a difficult situation.

A: Yes. It was difficult. No ren gai. Just saw each other.

Q: How did the Waseda graduate come to be your prospective groom?

A: Picture.

Q: Was his father known to you?

A: No. A friend of mine. It was through this friend his picture was given to me, because I wanted to go to America. This man was educated and good and refined. This is why I decided on him.

When I showed his picture to my father, he threw the picture down, saying, "I do not want to send you to a foreign country.

Q: But finally your father said that it was alright?

A: Yes and decided to let me go to Miyasaki.

Q: It was settled once with the man from Waseda?

A: Yes. He knew my name because my parents sent word of approval and also that it was cancelled. The man in Hawaii was a cousin of a Buddhist minister in Miyasaki's town. He came here. He talked of his cousin, Shigaki, who became a Christian. I told him, "Oh, are you his cousin? I was once promised to marry him." He said, "Oh! It was about you. It was better that you married Miyasaki." Life is certainly interesting.

Q: What was Mr. Miyasaki's schooling?

A: He went half way through chugaku.

Q: When he first came, what did he do?

A: He did some railroad work in Montana. Then later, he learned the trade of cook. He did school boy and studied. His salary was good.

Q: Number 2. When did you come to America?

A: February, 1916.

Q: Did you go to Hawaii?

A: It says here about on the ship coming to America. I went to Hawaii.

Q: Do you remember anything while you were on the ship?

A: I was sea sick all the while I was on board. And I also had morning sickness. I was pregnant. We were married in Japan.

I was sea sick. Memories of my suffering. Whenever I moved, I threw up.

Q: How long were you married before you left Japan?

A: Miyasaki was 28. There was the situation about the army induction. So we hurried to America.

Q: How old were you?

A: 23.

Q: When you were married?

A: Yes.

Q: Did you go on land when you went to Hawaii?

A: For a little while. About 3 hours.

Q: What kind of people were on the ship?

A: Mostly picture marriage brides. Young girls. Couples. Men who came to Japan to find brides like us. Philipinos were on board also.

Q: When you saw the young girls, what did you think?

A: While they were on board, they were full of ambition, expectation and dreams. None knew who their husbands were like, except by the photos. "These people will come on land and meet their husbands for the first time." I wondered how many will be saddened and disillusioned. There were many. The grooms were not what the woman thought they were. The men would say that they have a business and send pictures which were taken when they were younger and deceived them. In reality, they carried a blanket roll on their back and were farm laborers. The women were disillusioned and wanted to go back. There were many

incidents of infidelity. Those women dressed fancy and worked in clubs and would find a man and run away with him. Then the husband comes after her with a pistol and shot them. There were many cases like this. When children were born, the women had no choice but to bear through the ordeal. Many Issei people were in that situation. They suffered. They only had the picture, no telling when it was taken. The men lied their age as 14 or 15 years younger than what it actually was. I heard from many issei people about their tragic life, They were not compatible. Their ideas were different. Not only material, but emotional hardship had to be bared. Many Issei mothers suffered much. They could not afford to go back to Japan. The expectation was great so the disappointment was as great. I was fortunate because I had met my husband before I came here. So many imagine their prospective groom to be a certain type of great man. In our town at that era, in the summer, the men all wore white clothes and I don't remember about mustaches and dressed very nicely. Here in America, the men most likely had only one dingy black suit, worn down shoes, shaggy hair... and to see some one like that as you come off the ship must have been a great disappointment. It is only natural to feel that way.

Q: Was the ship you came on big?

A: It was big. It was named Korea Maru.

Q: How big was it? How many boarded?

A: I do not remember.

Q: Any memories of your voyage?

A: I just said as before, I was sea sick and had morning sickness so could not move around.

Q: What did you think about America?

A: America is a democratic country and free country, so I yearned to come here.

Q: When you came on land... It is #3; What was your first impression?

A: I came with anticipation and America's vastness impressed me. I used to look at Japan's broadness of the land, and thought that America must be like that, but I was surprised that it was bigger than what I had guessed.

Q: Any other impressions? For instance, the mode of your living here....was it as you had anticipated?

A: Not the same. When we first came, Miyasaki had a restaurant in Reno. Sparks. I washed dishes. I suffered so much. If it was going to be this way, I thought, I should have stayed in Japan. Life was so better than this. Of course, I had insisted so strongly on coming here. I could not complain. I endured everything.

Q: Where?

A: Sparks.

Q: What kind of restaurant?

A: The usual kind.

Q: American food?

A: Yes. There was a large railroad machine shop. Our customers were the workers from there. It was not very big.

Q: Did you serve hamburger?

A: Yes. Hamburger. We cooked anything.

Q: Are there any other impression? Were you disappointed after coming all the way here?

A: We heard that everyone was tall and pretty. We had just come from Japan and we were small. And yet, even to us, the men; they tipped their hat and paid respect to us. I thought America is certainly good. Japanese would never do that.

Q: Women's place here is considered higher here.

A: Yes. They take good care of us.

Q: That is good.

A: Yes. I thought it was a good thing. The men, not now, but then, all wore hats, and they all tipped their hats to show the women respect. And even to us. America is free and democratic and respect women. It is a good country.

Q: How many chairs were there?

A: There were many.

Q: How many did you serve at once?

A: At once about 30 people sat down. There were two white waiters. I washed dishes in the kitchen. It was hard work. The dishes you use in the restaurant are heavy. I did not know any better about shoes, I was not used to it, and I wore those high heeled shoes.

Q: Was the baby born?

A: It was in my stomach. Had morning sickness...

Q: How long did you have the restaurant?

A: Not for long. The baby was due. We passed the restaurant

business over to the Mizobe-san who are in Denver now.

Q: When the baby was born; you had already quit the restaurant?

A: Yes. When the baby was born, Miyasaki was a cook in a hotel.

Q: When you first came off the boat, you went through the customs. There were many things that happened. How about you? How was the investigation?

A: I was not investigated much. We first went to Angel Island. Everyone did. Had our eyes examined. The people who were to get married through the picture marriage met their prospective husbands there. We were already husband and wife. The American people (immigration officers) were kind to us. Even to line up, they said for us to take it easy and that we may squat and rest. I had cared for my eyes in Japan.

Q: Some were separated? When their body was not well.

A: They were.

Q: Did they have to go back?

A: You did not have to go back, but they cared for you there.

Q: #3 is done. White people treated you well, like tipping their hat as a salute to you. Was there any time they treated you badly?

A: No, there is none. First of all, since I could not carry a conversation with the white people, I was sad. The days were pleasant. When I went shopping, they could not understand me so I was chagrined. Funny thing is that I could now wear the dress and shoes properly. Sometimes I wore my shoes in a funny way and made myself laugh. Suffering was when the birth of my

child was due. The doctor was on vacation and could not be reached. I went to a Japanese novice who helped me, but I really suffered.

Q: You did not know what to expect so you were afraid.

A: Yes. She was so rough. Not that she knew nothing at all, but... long ago, there was midwife and people went to her.

Q: In Reno?

A: Yes. The oldest was born in Reno.

Q: What was an event you remember most? Before the war. (WWII)
You do not remember much? You remember something funny? Do you remember?

A: Not much. Since I was taken to a place where there were not many Japanese I had hysteria. I started to say that I wanted to go back to Japan. I was carrying my second child. The morning sickness was bad. All day I was unable to visit with any Japanese for there were none. Miyasaki worked at night and I was lonely. I started to think to myself how much I wanted to go home...the same as hysteria. Then, Miyasaki said all right, why don't you go back to Japan and give birth in Japan? We went as far as San Francisco. This was the beginning of our settling in Sacramento.

Q: What happened in San Francisco?

A: When we went to San Francisco, the ship I was to board malfunctioned. It needed repairing, and the deportation date was postponed one week. Friends in Sacramento heard about it. "It is bad for two young people to live separate. Do not stay where

there are so few Japanese. Stay here. Sacramento has many Japanese, and Japanese doctors. It is just like Japan. Do come and live in Sacramento." They urged us to stay there. Miyasaki wanted me to stay. So he suggested, "Let us stay here awhile. If you still want to go back to Japan after then, you may go." That was 1918. Maybe 1919....

Q: Good thing you did not go to Japan.

A: It was good that I did not go. When I came here, it was like Japan; more so than now. The groceries, like Japan, were displayed outside the store...daikon, carrots...There were many Japanese. There was even a Japanese bath house; few Japanese doctors. So we decided to stay awhile. We rented a house on N Street near Fifth. Gave birth to my second daughter who is here. Miyasaki went back to Reno to bring our belongings. Now that we are settled here, we thought that we had better start a business. We bought a rooming house on the corner of Third and K Streets. We all moved in there.

Q: There were two children.

A: Yes, two. Because we stayed there, the house on N and Fifth Street, I became a Christian. The church was on M and Fif Streets, on the corner. One day, when I was on my way to marketing, I had my child with me. I heard the people singing hymns. I knew it was a church. That is how I started to go to church. You never know what will bring happiness.

Q: Now....it is about when you settled in America.

A: When I finally settled it was after the war.

Q: There will be many things I will ask. How did you find your Cyomesan? How did you find your son's mate so they could get married?

A: Daughter-in-law. She is a church member's younger sister. Terry is her name. She now goes to Watchtower (Jehova's Witness). She was a church member then. I asked, "Do you have a sister?" She said, "yes. She is a student teacher now." I talked it over with Danny. Danny was in San Francisco, too. They met at a dance party. Her name is Kiyo. He brought her to meet me.

Q: How about omuko-san?

A: I let them find their own, and let them marry. The oldest was married before the war. They had me meet their prospective husband first.

Q: You had your father make the final decision about your marriage. Here, people get married on their own decision. How do you feel about this?

A: By then, I was in accord with the American way of living. Many boys came to visit. Out of them, I chose the ones I thought would be good for my girls. I suggested it to the girls that he is nice. When I praised them, they (the girls) came to like them too. From high school era, they went steady, and the boy graduated the University. Itano-san said that Ayako, that is her name, Ayako went steady with him for a long time now, through high school; so rather than sending her to Berkely (UC), why don't you let her marry? We consented. Itano-san was the go-between.

Q: "D" is about talking about you. And you already said about it.
Is there anything else you want to add?

A: It is written here; "about picture marriage". It was marriage
of not knowing. I felt that there would be disaster in the
future.

Q: Home sick.

A: As I said before, I became home sick with my second child and
became something like hysteria.

Q: When you say hysteria, is it like you yelled at your husband
constantly?

A: No. It was that I wanted to go back so badly that it became
like an illness.

Q: Did you have to go to bed?

A: No. I did not go to bed. Just thought about it. Nothing was
enjoyable.

Q: American living took some getting used to.

A: As long as I decided to stay in this country and live here, I
felt that it was necessary to learn the language and live the
same as the Americans do. So I studied.

Q: Do you or did you ever feel that America discriminated against
the Japanese?

A: I do not feel that they discriminated against me. Or toward
women.

Q: You are fortunate. One moment, please.

(Tape I - Side 2)

Q: Then at US, did you go to school?

A: When I came here, that year I had borne a baby so I had no chance to go to school. At church there was an English class. A Missionary was there. I went to study there. Took my child with me.

Q: Was it once a week?

A: It was every day. At church I learned from the missionary and during the war, at camp, I continued to go to school.

Q: English?

A: English school.

Q: The few years since coming to the US, how much was the pay? Do you remember?

A: Everything was cheap at that time, but was making \$125 a month.

Q: A month?

A: Yes. Miyasaki was.

Q: When you came to Sacramento? Sparks?

A: Sacramento. What was the average pay? Wasn't it about \$1.50 a day? The farmers.

Q: Then that was about 3 times the average pay? That was tremendous.

A: Yes. We were doing business all that time.

Q: What kind?

A: Rooming house for about 8 years. When I went to Japan. In 1928, I took 3 children to Japan. During that time Miyasaki worked in a restaurant. Then the rooming house was sold, and Miyasaki bought and managed a hospital.

Q: In Sacramento?

A: Yes. It was called Agnes Hospital. Miyakawa-san's father had

it and Doi-san, a member of the church, and we took over. If we worked elsewhere we would have made over \$100.

Q: Did you have a failure? You had a loss.

A: Yes. We had difficulty. It was in the depth of depression. 1932. The hospital bill was high, nurse's salary was high. No one paid. It was all Japanese patients and no one paid us. We had no money coming home. We couldn't do much but to let Doi-san take the whole thing over. Then we went to a white people's home as cook.

Q: Were you able to save?

A: Save? Not very well, but Miyasaki had savings which we had not touched at all. We made it when we were in the rooming business. We sent a lot (money) to Japan and bank in Japan. But we never depended on the money. We managed within the limit of our current income. The children took piano lessons, went to Japanese school, sewing classes, and flower arrangement classes. They all discontinued the special lessons and Miyasaki went to Walnut Grove to a white people's home to cook. At that time I was going to the Christian Church School for \$50 a month.

Q: What were you doing?

A: I was a teacher. At the Christian Church School. All the churches got together. At 3rd and O Street corner. It is not there anymore, is it?

Q: No. It is not there.

A: Each church sent one teacher and we gathered there to teach at the Christian Church School.

Q: What was taught besides Japanese? Was it just Japanese language?

A: It was only Japanese. It was a Japanese language school.

Q: When did you buy a house?

A: We never bought a home. We wanted to go back to Japan.

Q: You wanted to go back to Japan?

A: Yes.

Q: Did you both feel that way?

A: Not me so much, but Miyasaki kept saying that we were going back so all our money was sent to Japan's bank. It would have been good to buy a home but we did not.

Q: You had a boarding house; did you buy or rent?

A: Yes. We rented. We spent about \$3,000 for the inside only. We bought the furniture, but leased the building.

Q: The rent?

A: \$100 rent.

Q: Was it a large house?

A: Yes. 40 or 50 rooms. It was a rooming house.

Q: 40 or 50 rooms is a large house.

A: Yes. 40. Miyasaki liked to do by himself and so he managed it himself.

Q: How many rented?

A: It was full so there were 40 roomers.

Q: It was just like a hotel.

A: Yes. So we made a lot of money. It was full and often some slept in the hall way. It was going that well. We would set out cot beds in the hall.

Q: Did you ever buy any land?

A: No. Never bought.

Q: Were you ever a member of any of the Japanese group or organization? You are a member of the Christian Church.

A: Yes. And the Japanese Club. (Nihonjin Kai)

Q: JACL? Is it the same as JACL or is it different?

A: Only Issei were members. Not JACL, but it may be similar to JACL.

Q: Name of the club?

A: Nihonjin Kai. Kenjin Kai and Nihonjin Kai; there were others but I belonged to the two organizations.

Q: In what way did they help?

A: We paid dues. Every month.

Q: Yes, you paid dues, but did the group help you?

A: No, not really helped...

Q: When you were in trouble?

A: The Kenjin Kai did when Miyasaki died. They helped me with the funeral arrangements and they visited him when he was ill.

Q: When did Mr. Miyasaki die?

A: 1957.

Q: I will ask about that later.

Fun and recreation and hobbies. Do you have any hobbies?

A: For hobby I studied shigin and ikebana. That is one of the hobbies.

Q: Any others? Movies?

A: I do not care about movies much.

Q: It is about the time before the war. What kind of hobbies did you have?

A: Not much of recreation or hobbies. It was all I could do to raise the children.

Q: Would you like to share any experience while you were raising your children? Was it not difficult?

A: They were all mindful and good children so it was easy to raise them. It was a pleasure when Danny was graduating from Jr. High, he was valedictorian and gave a speech. I was very happy. I think that is all...

Q: Did you send any of your children to Japan?

A: No.

Q: When was it you returned to Japan?

A: 1928.

Q: How long did you stay?

A: Three months. My mother was still there (living).

Q: World War I. Do you remember?

A: World War I. I do not remember much about it because we had just come here.

Q: Do you remember anything about segregated school, Japanese school? Any impression?

A: No, no experience as such. They all went to public school.

Q: When did you join the Christian Church?

A: From now, about 50 years ago.

Q: 50 years. At the time you were in the hospital?

A: No here. Isn't it here?

Q: Oh, yes. Please tell us about how you came to join the church.

A: How I happened to join?

Q: You were one block from the church.

A: Yes.

Q: The beginning, how you felt....

A: There were many things... The picture marriages were tragedies; Issei people went to restaurants and drank and caroused excessively during that time and many problems existed. I thought, since we are here in America and we have to raise and educate our children here and life was difficult, I wanted to join either a Buddhist church or a Christian church. I was walking past the church and heard the hymns being sung inside and Mrs. Ishima came out to greet me so I went in. I always desired to join this religion. I felt that I needed to use the church as the foundation to raise the children. So I continued to go.

Q: The children were already going to Sunday School?

A: Yes. My child started coming earlier than me. I was in bed after giving birth to my second child, and Mrs. Ishima came after my oldest daughter. That was the beginning. I joined the Fujin Kai (Women's Club). Then a missionary came from Japan. He lead me and instructed me. In 1921 I was baptised. I have continued all this time. Not everyone continues in the same path for long.

Q: The time of your hardship...you had the hospital was before?

A: Yes. The hardship was after we quit the hospital, and we were in hardship. We did have some money so, to say we suffered was to stop all the various special trainings and lessons our children were taking. In Denver, Mizobe-san had Colosa Hotel.

So they said, come and help us. So he went there. They said to my husband that it was senseless to be idle so why don't you come and help us at the hotel. He did not make much but it helped. I was making \$50. The house rent was \$25. This is how we somehow managed through that period. Later, we started the restaurant.

Q: Where?

A: On K Street and 320?...318?...303?...

Q: Did you buy? Start it all from the inside?

A: We started it a fresh. Yes, someone else had it before us but it was closed and so we remodeled the inside and opened. We did very well.

Q: How much did it cost?

A: I do not know much about the cost, but about \$500. Miyasaki did everything by himself. I did not. He did it all by himself at the beginning. There were about 14 people working. Day and night, it was opened. During the day til 9:00 Miyasaki worked, and from 9:00 the night cook and waiters came on. So he made lots of money. But that was the beginning of his death. Then he became ill.

Q: What year did he get ill?

A: 1940. Before World War II.

Q: How long did the restaurant continue?

A: About ten years. I was busy with raising the children so I did not work there (restaurant) at all.

Q: Shall we rest a while? You must be tired.

A: Yes, My voice is hoarse.

Q: It is about the depression.

A: Oh, is that so.

Q: Yes. You have finished about talking about Mrs. Ishima.

A: Yes. Then.....how did I come to join the church 50 years ago was for the benefit and need in education and household (family) to choose America's religion.

Q: That is good. Now we will go into World War II. When the war started, how did you feel?

A: World War II?

Q: Yes.

A: How the white people treated us?

Q: Yes.

A: Not all, but some were cold toward us.

Q: How?

A: On the bus, for instance, they ignored us or looked the other way. They turned the "white of their eyes" to me.

Q: Did they treat you in a rough manner?

A: No. No unpleasant feelings as that.

Q: When the Pearl Harbor was attacked, where were you?

A: Sacramento.

Q: How did you feel? How did you hear the news?

A: The radio broadcast. I thought, "What a terrible thing." And felt sad.

Q: Mr. Miyasaki had the restaurant?

A: No. He was already ill.

Q: Then, will you speak about your husband's illness? It is not written here.

A: Oh.

Q: Before we go any further, please tell about your husband's illness.

A: Shall I say about my decision to settle (here in America)? In 1957 my husband died. All my children became independent and were happy in their individual household, so I decided to settle here in America. Now, do I talk about Miyasaki?

Q: Yes.

A: Miyasaki overdid himself when the restaurant was doing so well. His friends noticed how his body was getting weak. He would cough and friends advised him to see a doctor. They would say, "Miyasaki, you look sickly. Do be careful." But Miyasaki never was ill in his life, so he did not acknowledge the fact that he was ill. He would say, "I am not sick. And say that if I were, I would not work even for one day at the restaurant." That is so, is it not? Then one day, around noon, someone comes up the stairs. When I looked Miyasaki was coming up the stairs. So, I asked what is the matter that you are home at this time? Miyasaki had a very sad expression on his face, and said that he just came from the doctor. "Why the doctor?" I asked. He said that he spat blood. We were shocked! Our family doctor was Iki-san. (Japanese doctor) We contacted him and put Miyasaki in a hospital at Colfax. One month's cost was \$300. With such expense, the family would suffer, so we wanted to put him in Weimar. But if you have money, they will not admit you. We managed to make some arrangements and got him admitted into

Weimar. He was there close to 10 years.

Q: Did he die there?

A: He came home once. But he suffered nervous breakdown, diabetes, and high blood pressure. He was not able to work anymore. In 1957 he died.

Q: '57, Then it will be 12 years?

A: 13 years ago.

Q: Notice of evacuation: How did it come?

A: From WRA, the notice came.

Q: To each household?

A: I think so. We were....my oldest daughter is a doctor's wife, so we were considered as a doctor's family and special consideration was awarded us, and we left on the same day. First to Marysville, called Aboga.

Q: Then where?

A: Then to Tulalake.

Q: How did you feel about the evacuation?

A: We were very sad. Before evacuation, what with curfew at 6:00, and we were only women....packing was a terrible chore. Then the landlord who lived next door came and said that he will straighten up the place and store the rest of the things in the basement for us. So we left the rest to his kindness and went.

Q: Was he a white man?

A: Portuguese.

Q: When you returned, did you get them back?

A: Yes. The things we had stored at various places were moved to

the storage place made available by the WRA. Valuables like piano, stove, ice box were stored in the Christian church (name not mentioned) under the women's club direction. And the people in the club used what they needed. So you see, this is very old.

Q: Did you lose a lot? Where were you living? Were you still teaching?

A: No. Not teaching. Danny was born, and he was then 6. I had quit teaching and Miyasaki became ill. I wondered what I should do.....that was when we were evacuated. For 3 years we were evacuated.

Q: Your savings was left?

A: Yes. The savings was left alone. We left our valuables in the safe deposit box. You know the Fremont Church, do you not? The people there were very kind. When war started, they came to visit us. We did not think we were coming back alive so we gave dolls and many other things to the women. They said that they will keep our valuables for us so do not worry. Before we left, we took some things there for safe keeping. Itano-san did too.

Q: What do you remember most about the evacuation? Was your husband bedridden?

A: Yes. He was home but he wanted to go back to Weimar. If he was to go to camp, he felt that he would surely die. I asked the Weimar hospital and County hospital, but they did not take him in because his tuberculosis was not active. Only the active

patients were admitted. It could not be otherwise so he went with us. We were miserable. It was pathetic. It was a misery. Danny was too young to be able to do anything; only girls... Even to fold and bundle a blanket we could not do it well. But our landlord was good to us and we somehow managed, and left at the specified time.

Q: The women of Fremont were kind.

A: Yes. They were very kind. They came to see us off where we boarded the bus. We were crying for we were leaving. They cried, too, saying that they will pray for our safety. They were very kind. They said for us not to worry, because they will look after things. When we came back, I found out that the woman who was the most kind person, she was in charge, like the president, had died from breast cancer, and she was not there. When I came back, I found that my stove was in San Francisco. A member of the women's club had taken it with her. I tried to buy another one, but material things were scarce, and I could not buy one. I asked Rev. Nakamura to write a letter for me to ask for my stove back. They were used to using my stove and wanted to keep it. They offered to buy it but I needed it myself so I told them that I could not do that. They crated it and sent it to me. They were good to me.

Q: There were some white people who were not kind during evacuation. They took advantage and bought things very cheap. Did you experience anything like that?

A: They all came to buy my things. But I will need it when I come

back. They would only buy it cheap. So, I refused to sell and stored my things. Only the table was missing. I do not know what happened to it. But the rest was all here. The piano went to Fremont (church) but it was not there. It was at kan ka in. Where bad children are.

Q: It is called Youth Authority. Did you get it back?

A: It was returned.

Q: Fremont people were very kind.

A: Yes. Very good.

Q: Your property was taken care of so there was no problem.

A: None.

Q: How old were your children when you were evacuated?

A: Oldest was married; the second, 20; 3rd, 18; Danny 6.

Q: Fremont people were very kind. Did any other church people help?

A: No.

Q: Japanese church?

A: All other Japanese churches all evacuated at the same time.

Q: They could not do anything?

A: We were all involved with our own evacuation procedures.

Q: Let us talk about the assembly center and relocation center.

When did you go to the first assembly center?

A: War started in '41? '41, wasn't it. It was May of '42.

Q: How long did you stay there?

A: 3 months.

Q: Where to after there?

A: Tulelake.

Q: How was the living in the assembly center?

A: The place was not completed, the floor had spaces between the boards like this. Wide enough for the grass under the house to grow through it. About an inch. There was a small insect knats-like mosquito. It got into my hair and everywhere. I really suffered. No closet. There was bed, but nothing else. It was inconvenient.

Q: The child was only the youngest?

A: Yes. The older 2 were working.

Q: There were not any small children.

A: No. Grandchild, like yours, was about 2 years old.

Q: You were all together?

A: Yes. The doctor's office was on K (Street) but he closed it and left.

Q: When all gather there are many problems.

A: We helped each other at the beginning. The issue of "loyalty" or "disloyalty" came up. Because of this issue problems arose.

Q: Was this at the assembly center?

A: No. Tulelake.

Q: I will ask about that in a moment. Wait a moment, please.
Any memories?

A: At first everyone was very healthy. There were sea shells. There was water long ago. Shells were abundant. Small shells.

Q: At Tulelake?

A: Yes. We all went gathering them and made necklaces and flowers and many things with them. We were very happy. I went to school

in the morning and in the afternoon went to practice (activity not mentioned) and did things freely as we pleased. But the signing the document regarding loyalty oath came up and everyone was excited and emotional.

Q: Tell me about it.

A: Rev. Kitakawa was a minister of the Sei Ko Kai. What he did was for the good of the Japanese people. He acted diligently as a mediator for us. But his action was misunderstood. People began to say that the minister was a dog. He only does things the Administration wants and does not do things for our benefit. Some threw garbage out of the can in front of him and said, "Dogs should eat this." He was treated badly. My children and I wondered what we should do about this. "Mama, what are you going to do?" My children asked. I said, "I cannot do much so I will follow you." The children said that they had already signed and decided to stay here in America. If you want to follow us, you do the same. People who signed to stay in America were discriminated. In our block, people who chose to stay in America were called dogs. So, we also became dogs. It was troublesome. I hid from people and went to sign. We went to Colorado.

Q: Where in Colorado?

A: Colorado, Amache. The disloyal people stayed.

Q: What was your block number?

A: Where?

Q: At Tulelake.

A: At Tulalake we were in 10. Since we were doctor's family we were close to the hospital. When we were ready to leave, everyone was cold. They would not serve us food. "We do not serve dogs", they would say. But we went to Colorado with the children and Papa was taken to the hospital in Colorado.

Q: How many left? Many?

A: Yes. About half or more?

Q: Was there roughness? (disturbances)

A: Yes. After we left. When the other disloyal people from other camps came to Tulalake. Then there were some friction. There was murder.

Q: When did you leave?

A: 2 years...1½ years later? I forgot. When I went there it was still summer. July?

Q: There was no friction before you left?

A: No. No problem.

Q: The loyalty issue....was there lot of conflict or incidents?

A: Yes. At night, they rang the bell often. Concerning this issue, the Block Managers were under attack. They were in a bad position. A block manager gathered the young people and said to them that they had better think well about this. You hear that America is consistantly losing, but what if Japan may be losing? What will you do? Consider the possibility. Think and dwell over this. Then that became a problem.

(Portion not translated----personalities and comment irrelevant to the project them.)

There were some who refused to think that Japan could ever lose. When we were to leave, we were looked at very coldly. While I was still in Tulelake, I was a monitor. There are 12 blocks to a ward and each block had a monitor. I was the only woman monitor. I did not want to be the only woman monitor, but Mr. Akamatsu said that Rev. Nakamura recommended you so you will have to serve. Mr. Akamatsu brings me the weekly news. I distributed the weekly news throughout the block. When I posted one on the blackboard in the mess hall, someone ripped it off right away. They were cold toward me at first.

Q: Was it because you were a Christian?

A: I was Christian, and also being a woman, they must have felt that I was too presumptuous.(agressive) There may have been some jealousy. No matter how it snowed, I wore boots and wore parka went visiting; before Christmas, I went around asking for donations. Later on, people who were so bothersome changed and started to treat me well. In the end, they complimented me on the way I handled the matters for the block and the church, how well I persevered and worked for the benefit of the block people, and that I collected the most donation for the Christmas.

(Portion not translated. Irrelevant to the general project.)

We were not served hot rice. "For dogs, cold rice is good enough", they said. They said that the Colorado climate was best for Miyasaki's illness. And that was why we were sent there. After we left, the disloyal caused great incidents such as murder, and fights.....

Q: Are there other memories regarding this?

A: There may have been others but I guess that is all.

Q: Were there anything at all at Tulelake when you went there?

A: The house was built but lumber was available to make closet, chair.... But since I am a woman, I cannot do such work. Next to my apartment in the same cabin (barrack) were 2 carpenters. They said that they will make chairs and things for me first, because I was quiet and had not complained. They were good to me. When people get into predicament like that it becomes the life's showdown.

Q: Tell us more about that.

A: In my town in Japan was a Bakuryo (horse trader). It so happened that his daughter was here.

Q: What is "bakuryo"?

A: It is a person who buys and sells horse. His daughter was here. Her mother taught me odori (dancing) in Japan. My! To meet her here brought back memories. She was good to me. Her husband was a chief cook.

Q: What was his name?

A: Torii-san. And Mrs. was managing the kitchen. I had a sewing machine so she asked me to do some sewing and mending for her. So I did. Because she works in the kitchen, she was able to take some liberties. She hid some meat under her apron and brought it to me. Well, someone saw her. "That Mrs. Torii often takes meat to Mrs. Miyasaki," they said. That became quite an incident. "It was not her meat to give, which means we have that much less to eat," they said. People are at times

show their worst, and it is unsightly.

Q: Then what happened?

A: Then, that person felt bad. I felt bad too, but did not say anything. It was useless to say anything. When anyone confronted me about it, I would say, "Yes. I received meat once because I did some sewing for her. I did not receive it often." Some people gossiped. The toilet is open and shower is open, so when they came, I used to leave right away; practically ran. I was alone and someone must have wanted to show me some affection. When it snowed, by morning my front was cleared of snow. Plenty of good-sized coal was brought over to my door in plenty of supply and neatly piled. I was troubled. I told my friend that it is nice to be treated so kindly, but as much as the Japanese's eyes are glaring, I will suffer under that person's kindness. I do not know who it is. If you notice anyone doing such kindness, inform him of my feelings. My friend must have advised him not to do it anymore. Someone will be watching. Of course, someone will see it. Better not to do it. There is a child there. Kindness done and evil things said about it turns it into unkindness. Is it not a bothersome thing? It was bothersome.

Q: Yes. Your husband was still with you?

A: He was but he was in the hospital.

Q: I see. So you were alone.

A: I was alone. Mr. was in the hospital. So this and that happened. I did not make a big issue of it so it was settled quietly. This is the loyalty problem, isn't it?

Q: Yes. Is there anything you want to say?

A: Regarding loyalty, I followed the children's opinion. I felt that what the children did was proper and right.

Q: As Japanese, you were put into camp. How do you feel about it?

A: We are Japanese, and Japan did such a terrible thing and we are immigrants of the enemy country. It was reasonable that we would be put in camps. But American born, Nisseis were put in camp. I was disappointed. When I thought about it, it brought tears to my eyes. Now, next is about the Nissei's army induction.

Q: Yes.

A: Since Nisseis were not recognized as American citizens, they were put in camps. And yet, America expected the Nisseis in the Army. America was in error.

Q: What hobbies did you have in camp? You studied English.

A: Yes. And flower---how to make flowers and how to arrange flowers, and things like that is my hobby and pleasure.

Q: Did you study shigin there?

A: No. I did not study shigin. "What kind of job did you have at the relocation center?" it is written here. I had just recovered from cancer. The doctor gave me a certificate and said for me to show the certificate if I was told to work. So I did not do any work.

Q: Religion. Did you go to church?

A: Yes. I went to church and lived the same as I did when I was outside.

Q: Who was the minister? Kitagawa-san? Nakamura-san?

A: No. The minister of that time has died. He lived in Loomis. Short minister. I forgot his name. Rev. Nakamura was there too.

Q: Who were the members then?

A: They went together. Same people here.

Q: Mrs. Ishima?

A: No. She was in another camp. Itano-san, Miyake-san. From our church that was all. Morioka-san stayed. And Hirota-san. In our church, many remained. My faith, during camp, was more earnest.

Q: The next is about the children's education.

A: The other 2 were grown so I had peace of mind.

Q: Your boy was with you?

A: Yes.

Q: How about Danny?

A: I have written it here. The older ones were working. Danny was still in grammar school, so I was determined to sacrifice myself in order to raise him honorably and set him out in the world.

Q: What were some of the meaningful things?

A: I enjoyed learning many things. I went to home nursing class, and teachers' class for home nursing. Red Cross first aid, and English. I guess that is about it.

Q: About your faith in regards to the life in camp.

A: Religious living?

Q: No. Religion through camp life.

A: In camp. Our happiness before camp was remembered. By observing how terribly people reacted, I learned a lot.

Q: Such as what? Did you feel that people were bad?

A: Yes. When it comes to the showdown, the person's true character can be known. Very often people complained about the living condition. They would say, "When we were outside, we never ate such things." I felt that people ought not complain. If this was Japan, would we be treated as well? Take milk, for instance, people were throwing it away. To see such things, I thought although we were put in camp and felt miserable, we are aliens. We should be grateful to receive things in sufficient quantity and decent treatment. People were wasteful with the hot water for bath. I thought that this is a group living, so people should not be selfish. All should be considered, and everything for the benefit of the group. People who said that they lived so good outside really did not. Milk and things they just threw it away. Think about America's economy. How we lived before when America supplied us in such quantity, we should feel grateful. This is where the faith can be related...that God has supplied us. People wasted carelessly. There were many deep meanings taught to me. When people lined up to receive food and things, some would push their way in ahead of others. I felt woeful. No matter what, we were aliens of an enemy country, so we cannot complain regardless how badly we may be treated. We must be grateful for being treated so well. America is a plenteous country. Nisseis being interned was a big mistake. Even now the nation admits it. That is true.

Q: What experience had religious influence?

A: People who know God is different. No matter what you say, there is a difference. No matter what happens, God is in our heart. You know that. So you do not expect more for yourself over the others.

Q: Did you feel that or by observing people's action?

A: By the people's action. You can see when people really have faith. It is said that whether people have true faith or not, people are the same, but when it comes to the crucial moment, times like that we feel that we are protected so we expect anything calmly. Were I to be killed, I won't be alone. God is protecting me. Should it be His will, it is alright. Japan's victory; America's defeat....We could not even talk about it: Japan's defeat. The talk was that there was an announcement from the Japan's Government; a telegram or something, opposite things to the effect that Japan won. Why do they say that?

Q: Were there any bad leaders? Are they around here? Are they all dead?

A: No. They are here. Mrs. R. Was disloyal. Since they were educated, people listened to them. They were influential. And then, they came back here. Even after saying such bad things about America. They are back and act as though nothing happened. Mr. X., too. He quit the Christian church. He joined the singon sect (Buddhism). The pressure was so strong from outside the church. It was so strong that he quit the church. When he came back, he rejoined the Christian church. I dislike that. In Japan, in Kumamoto, when people (Christians) went through the

picture stepping test...they were killed. (Note: During the period when Christians were persecuted in southern Japan, the citizens were put to a test. They were told to step on the picture of the face of Christ. Non-Christians would step on the picture without any feeling, but a Christian would not step on the picture. The method weeded out the Christians and they were executed.) I like that kind of faith. It is cowardice to quit your Christian faith because of pressure. Did such talk get recorded?

Q: That's alright.

Tape II

II

Everyone is doing.

Are they doing?

Yes.

VIII.

A: The girls were in Chicago and had found jobs and were working so I came back to California with my last child.

Q: That was from Colorado?

A: That was 1955....at the end of camp life.

Q: Then where?

A: Sacramento at my Presbyterian Church's hostel Rev. Nakamura was doing the hostel.

Q: Where it is now?

A: Yes.

Q: Where the church is located now?

A: Yes.

Q: Why did you come out of the relocation center? Since it was the end?

A: Yes. The order came out that we may leave anytime and my child's school situation had to be considered so we left. Where did I go first?

Q: No. Wait a moment. That was when your husband had already passed away?

A: He was still alive.

Q: What kind of work did you find? Objective? Oh yes, the main objective was your child's school's benefit. He was 10?

A: Twelve or maybe 11.

Q: What type of work did you do?

A: The type of work I did was housework.

Q: How was the caucasian's attitude? Were you disliked?

A: No. I was not hated. They were good to me. Yes. Caucasians who wish to employ Japanese were sympathetic toward Japanese.

Q: That was so.

A: Yes.

Q: At that time was your husband home?

A: He was in a hospital.

Q: Where?

A: Hospital in Weimar.

Q: He went back to Weimar?

A: Yes.

Q: What do you remember about the time you were living in the hostel?

A: I wanted a place to live by ourselves. I wanted a house, a home.

I had decided with conviction to sacrifice everything and work for the benefit of our only son.

Q: When you were living in the hostel what were the conditions?

A: The hostel was operated by Rev. Nakamura and Mrs. Nakamura's parents, and child, husband and wife worked it together.

Q: How many families lived there?

A: There were many. At first, there were Buddhists too. 20 or 30 people were living together.

Q: That many? Did you cook meals?

A: We cooked for the crowd and paid rent. Was it because it was a new building?

Q: How much did you pay? How much was it?

A: I don't remember.

Q: Estimate. Was it cheap?

A: Yes, I think so. About \$2.00.

Q: A day?

A: Yes. \$2.00 or \$3.00. About that much.

Q: Rev. Nakamura was managing?

A: No. His mother-in-law.

Q: I see. That was a trying time, wasn't it?

A: Yes.

Q: Living in such a small place there must have been some small happenings.

A: No. There wasn't any minor.....Everyone concentrated on finding their own place to buy or a place to rent and the place (hostel) was just a temporary place of lodging.

Q: On the average.....how long did you live there?

A: I was not there long. Maybe 2 months. The man who was the proprietor of Okayama Ryokan (hotel) informed me that there was a room vacant for me there so I moved to there.

Q: At that time it was your son and you?

A: Yes. Since there were just the 2 of us.

Q: Your employment was housework?

A: Yes. Rev. Nakamura found the job for me, took me there and came after me and was very good to me.

Q: Rev. Nakamura's actions are commendable.

A: Yes. Rev. Nakamura was kind to me.

Q: How were the caucasion churches?

A: At the time I don't think the white Christians or the church did much.

Q: Is that so?

A: Yes.

Q: Do you remember how the Japanese church was reorganized? Rebuilt? Section H.

A: All the members of various churches gathered at Rev. Nakamura's hostel and at first everyone gathered at Presbyterian church and had the combined service. Then as members of other denominations came back, they left the combined congregation to set up their own group....lonely as it was.

Q: Why did they separate and not stay as one congregation?

A: They wanted to have their own denomination. There wasn't anything....Mr. Osuga operated a hostel. It would have been better had we stayed together at that time.

Q: Yes. Who was it that said to do so? The minister or the layman?

A: It was everyone's feeling. No one said nothing specifically. Just as more people of one denomination gathered, they were to form their church. It was an understanding from the beginning.

Q: Do you remember the year you separated? What year was it?

A: Mrs. Ishima had returned about 7, 1957? At that time the churches were already separated....about for one year.

Q: How were the American's attitude?

A: I don't remember any bad feelings. Everyone treated me kindly.

Q: How was the process of education of your children?

A: Just as I said earlier, my older children were already self-supporting and the little one, just the young one. He delivered newspapers and helped me. When we first returned the atmosphere in Sacramento wasn't very good. The Chinese were bad. White people were not bad, but the Chinese were bad. They won't even answer you when you talk to them. Please show me how to go so and so place, but they won't show me. At the very beginning, the boy said that he wanted to be a paper boy. I told him that he didn't have to but if you want to work do as you wish. So he went to McClatchy, The Bee. The interviewer said that at the time no Japanese were paper boys and especially after the war, the atmosphere is bad and you may have the job. So even if the people treat you badly you must not heed them, he said. Of course, we were discriminated by Chinese and there were white people who hated us so no matter what they say or do you must ignore them. Why don't you give it a try? His performance was good and he received a belt and commendation as outstanding

newspaper boy. He worked until high school graduation. My heart went out to him.

Q: Earlier, you said you found your home....

A: Oh yes. After we went to live in the hotel, we found a house and rented a home.

Q: Where?

A: 5th and T & U? Between U & V Street? Was it farther?

Q: The person who helped you must was Rev. Nakamura?

A: Yes. It was Rev. Nakamura. He found the job, took me there, came after me.....

Q: Did Rev. Nakamura do things for others?

A: Yes. While he was here he did service to people.

Q: Were there many who were helped like you?

A: Yes. Many. Mrs. Mizobe and people who all lived there.

Q: And he took people to work and back?

A: Yes. That was an ordeal.

Q: Yes it was.

A: He lived in the small space. He was in the little room upstairs.

Q: And the family?

A: Yes. He had a wife and 3 children.

Q: Wow! He lived under such condition?

A: Yes. He lived at the church all the time he was here. He had no other home. Persevered at the church. From Rev. Koga (the ministers) had a manse. Until then they lived at the church.

Q: After you returned what were some of the experiences that was difficult?

A: After I returned the time my husband died was the worst. Then

as a woman alone trying to make arrangement was hard.

Q: Please tell about when your husband died.

A: (.....) When he died it was from nervous breakdown. He was in Napa. We felt that the hospital in Napa may be better for him. Then he contracted pleurisy and had a major surgery. His lungs were weak. Then he had a high blood pressure so he died of stroke.

Q: Who took him to the hospital?

A: Mr. Itano and Mizobe-san. Oh, it is after the war so Mr. Mizobe was gone but he was in the County Hospital and so he took him from hospital to hospital. That was difficult.

Q: That was a difficulty.

A: Yes, it was.

Q: What sort of a person was your husband?

A: He was very sensitive and worried constantly about me. How I must be suffering. Until my husband got ill, I did not have to work (out), because I was a housewife, but when he got sick I went out to work and he minded that very much, and felt sorry for me. When I took an umbrella to work he would worry that maybe I might have gotten run over by an automobile and did nothing but worry. Mr. Itano knows about this very well. He worried himself sick. He was such a good and conscientious man. He never did play around and never drank sake but thought very seriously about things. Muddled over one thing deeply. Dan was away. He graduated from Chicago University. During that time I would send money to him. I worked hard to save the money. There was money but I did not touch the saving. I would take

the money from my wages and send half (to Dan for school expense) and keep half to live on. I would get older and so if I were to spend the reserve money I would end up with nothing. I was caring for a sick person and I was getting older, I must not ever spend the money so I worked with all my might to make enough to pay for the school, too. I worked from Monday thru Saturday and worked $\frac{1}{2}$ day Saturday and come home, then launder and things. I never missed going to church on Sunday. I ironed....I'm working everyday and so he would say, "What would I do if you ever got sick?" He was too serious and too sensitive. He did not have the broader perspective or carefree outlook.

Q: Was he Christian?

A: Yes. He was a Christian. Rev. Nakamura baptised him when he returned here from Weimar.

Q: Did you have his funeral service at the church?

A: Yes. We had it at church. He became a faithful Christian. Until then although I went to church he did not go much, but when he became ill he became more religious. Before he did not care to see me go to church very much, but changed and he was saying that he would like to see Danny become a minister.

Q: The other day when I was talking to you, you said he dreamed a lot.

A: Yes. He dreamed a lot and said what was on his mind.

Q: How is that?

A: He was a quiet man so he kept a lot within himself. So when he is displeased with me, he would not say anything but it comes out when he talked in his sleep. He would say what was on his

mind in his sleep. He was really talking in his sleep. Yes. He wouldn't make it up. He would sing in his sleep. When I told Mr. Mizobe that he sings often in his sleep, Mr. Mizobe said that he was singing in his sleep even before he was married. When they were young they used to sleep in the same room and he knows my husband's singing in his sleep. He would say things he wanted to tell me in his sleep. He would complain in his sleep. He says whatever he was thinking in his sleep. So when I tell him that he was saying such and such in your sleep, he would answer, "Uh huh". He doesn't make it up. That's the type of person he was.

Q: As a Christian, what is your hope for the future?

A: Up to now, God has truly protected us all these years. Now as I think; at that time I did not think anything about it; but now it has been 50 years....and I stand at the shore line of n life now. As I reflect back, so many of God's blessings has sustained us. No matter what I think about, it is so. So now my work that is left, I would like to do in service to God. As much as I can, I would like to serve God. That is my ambition, my desire. There is nothing else. As I recall anything up to now, at that time it was this way or that, not thinking or knowing, but now as I look back 50 years, 80 years, it was not my strength but God's support and blessing. I realize and I acknowledge that. In response to his blessing, I feel I must do something. This is my hope. But I do not intend to overdo anything.

Q: This is the end of the questionnaire, but is there something you wish to say or any thoughts you like to express?

A: If I talk too much again, I will start talking about secrets....

Q: Do not worry.

A: There is nothing more to say.

Q: What are the secrets?

A: There really is no secret. To say secrets....The 50 years of religious living was not always smooth. (Portions edited and reworded herewith. The line of the story is put down in order to bring out the convictions and faith of the person interviewed.) At times, the quarrels I had made me feel that coming to a Christian church was such a chore and bothersome, I had thought of quitting the church.

Q: No one speaks about the quarrels you had. This is a secret, but let me hear it.

A: No....The quarrels were regarding the church. Danny had gathered the teenagers, maybe younger children, and was doing some sort of activities once a week. Some wanted the children to borrow someone's basement for them. I said that it was an activity concerning the work of the church, so they should gather at the church. To borrow someone's basement is a mistake. Because it is a church, the children will be good and will respect the place. Even if they were to be mischevious, it will be minor. If you borrow someon's basement, you cannot know what they will do. Someone else said that it was troublesome and a chair was found broken. It is better not to let them meet here. A broken

chair is not serious enough to turn them out. You gather children like that and teach them what a church is, and they will continue to come to church. If you separate them from the church and have them hold meetings at a basement, they will do much worse things. Who knows what bad influence will be upon the children. I said, that we must not send them away to a basement. We argued much. Certainly, that is a mistake. How can you carry out church activities in a basement? Who can know what might happen in a basement where things can be hidden? Someone else said that they dirty the place.

Q: It is better to get the church dirty. To have people come is better.

A: It is better to have people come to the church and use it. When too much was said to me, I did not like to come to church. My husband would also say that you go to church with an unhappy feeling. Don't go to church. Church is a place to go to calm your own soul and be joyous and come home. If you are going to be upset and cause trouble, it is better not to go. But I continued to go. I often felt ill at ease during board meetings. I entered the religion by choice, so I cannot leave it that easily. Kumamoto people are very consciencious regarding things like this about their religion. Among the Kumamoto people, there are few Christians. Most are Buddhists. Shinshu is their sect. I would not leave Christianity no matter what people do or say. I was made to reflect upon my own conduct by seeing others' actions. I perservered through these things. I am in the church for 50 years.

Q: The church had problems too.

A: When there were many people there were many problems too. The Baptists separated from us. When I first started going to church, it was 1920. At that time it was Rev. Hijigata. There was a difference of opinion among the officers and the church got divided in two. At first, the church was known as the Japanese Christian Church. Rev. Hijigata went to the Baptist Church, and Rev. Watanabe came to our church which came to be known as the Parview Presbyterian Church. He baptised me. I was shocked that the faith of love would have such trouble. Yes. People are commonly weak and so there will be things like this.

Q: Thank you very much for your trouble and time. It was fun, wasn't it.

1) also see group interview #203
2) and solotape 28A 11/23/1872

Project I.D. No V
(SOLO)

NAME: Miyasaki, Ai DATE OF BIRTH: 1892 PLACE OF BIRTH: Kumamoto
Age: 77 Sex: F Marital Status: W Education: High School

PRE-WAR:

Date of arrival in U.S.: 2/1916 Age: 23 M.S. M Port of entry: San Fran.
Occupation/s: 1. Dishwasher 2. Sunday School teacher 3. Housewife
Place of residence: 1. Reno, Nevada 2. Sacramento, Ca. 3. _____
Religious affiliation: Christian Church
Community organizations/activities: Japanese Club (Nihonjin Kai) & Kenjin Kai & Fujin Kai (Women's Club)

EVACUATION:

Name of assembly center: Aboga (Marysville)
Name of relocation center: Tule Lake, Ca. & Amache, Colorado Have a
Dispensation of property: Landlord's basement/WRA Storage names of bank/s: safe depos
Jobs held in camp: 1. Monitor 2. _____ box.
Jobs held outside of camp: _____
Left camp to go to: Sacramento, California

POST-WAR:

Date returned to West Coast: 1945
Address/es: 1. Presby. Church, Sac. Ca. (2 mos.) 2. Okayama Ryokan Hotel, Sac. Ca.
3. 5th and U St. Sacramento, California
Religious affiliation: Christian Church
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: 11/24/1980

Name of interviewer: Unknown Date: 6/15/71 Place: Sacramento, Ca.
translator: 1 6/15/71

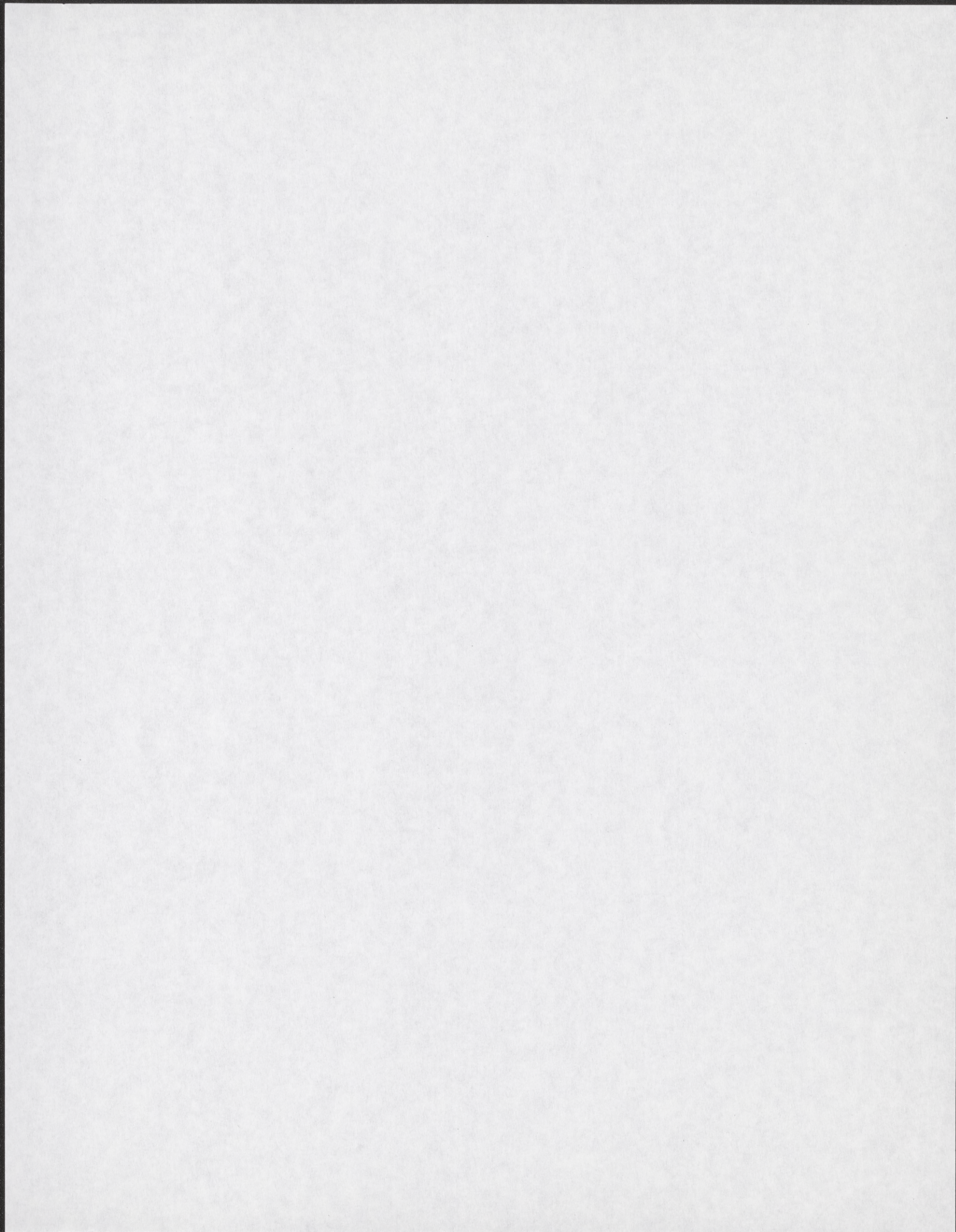
Interview--Mrs. Miyazaki

When I think of the time which flies so fast, I cannot help but be deeply moved by it all. We were married for 52 years. I came to the United States in March, 1916. At first, we went to Sparks, Nevada where my friend ran a restaurant. I was a cook there. I was washing dishes and dishes were pretty heavy in those days, and for us, this was quite heavy work. If we had to work this hard, why did we come to this country? I often shed my tears with regret. The next year our first girl was born and we quit this work and moved to Reno. My husband was a cook in a caucasian man's hotel. I felt sad and so often I thought about Japan and how I wanted to go back. I was quite depressed and despondent and we were looking forward to the days when we would visit Japan. At that time, a man from Sacramento came to see us in San Francisco. He said going to Japan was not a very good idea; because then, in a few years you folks will have to live separately. Therefore, come to Sacramento, there you will even find a doctor among the Japanese. Stop thinking about going to Japan and stay in Sacramento. If you tried and could not stay here and things got worse, then you could go back to Japan. In Sacramento, there are quite a few Japanese children. He was quite persistent that I stay in this country. Therefore, my husband Miyazaki was convinced, and so we changed our mind. He said maybe this was a good idea for the both of us. Therefore, we decided not to go back to Japan and instead, stay in Sacramento. We came to Sacramento and stayed at 5th and N Street. The next year, we had our second girl. At that time, Mr. Miyazaki, my husband, became a porter in a Japanese bank, and kept looking for a more suitable job for himself. The next time was 3rd Street. There was a Santa Clara Rooming House for sale and therefore we managed the rooming

house and moved to K Street. When our second child was born, we had a church and at that time, the church started and was located on K Street. About two years later, we had our third child, and we certainly lived a very happy life in those days. In the 1920's we managed Ming (most likely a boarding house) and after 11 years of managing the place, we transferred the management to someone else. At that time, I took three of my children and went to visit Japan. During the time, my husband went to work in a restaurant in Vallejo, where his friend worked, until we came back from Japan. In three months we came back. We came back to Sacramento and he started working in a caucasian home as a cook. At the same time, he was looking for some other job. At that time, Mr. Miyakawa was able to get Agnes Hospital and he was able to manage the place with Mr. Doi. At that time, I taught in a Christian school and in 1932, Takashi, Daniel Takashi was born. In 1933 it was the Great Depression in this country and being able to manage a hospital was a difficult thing. So, I left the management of the hospital to Mr. Doi and we again went back to the caucasian place where we were able to do some cooking. At that time, the world was in the bottom of the Depression and therefore we were not able to get lessons for our children for flower arrangement and tea ceremony. We worked together to get through the Depression. At that time, on 3rd and K Streets, there was the Eagle Restaurant which was also a hotel and we were able to buy the place. Therefore my husband continued the responsibility of working hard to support his many children and family. He worked very hard. Because of the hard work, we prospered and were able to have 15-16 people working at our place. Also, we had a happy family life. I stopped teaching Japanese school run by the Christian church, and I concentrated on taking care of my family. By that time,

my first daughter was able to marry a fine man, and the second one went to Japan to study there. The third one went to high school and junior college, and also my boy went to grammar school in second grade. But somehow, around that time, an unfortunate thing happened, because my husband got sick.

When I read this one, most likely this is the life history of Mr. And Mrs. Miyazaki in Sacramento. Mr. Miyazaki passed away but Mrs. Miyazaki is still living in Sacramento. June 15, 1971.



(8 respondents)
almond I (1971), 282 (1972)

#202 Group Interview 420
203
Project I.D. No.

NAME: Miyasaki, Ai DATE OF BIRTH: 1892 PLACE OF BIRTH: Kumamoto
Age: 77 Sex: F Marital Status: W Education: High School

PRE-WAR:

Date of arrival in U.S.: 2/1916 Age: 23 M.S. M Port of entry: San Fran.
Occupation/s: 1. Dishwasher 2. Sunday School teacher 3. Housewife
Place of residence: 1. Reno, Nevada 2. Sacramento, Ca. 3. _____
Religious affiliation: Christian Church
Community organizations/activities: Japanese Club (Nihonjin Kai) & Kenjin Kai & Fujin Kai (Women's Club)

EVACUATION:

Name of assembly center: Aboga (Marysville)
Name of relocation center: Tule Lake, Ca. & Amache, Colorado
Dispensation of property: Landlord's basement/WRA Storage/church Have a safe depos
Jobs held in camp: 1. Monitor 2. _____ box.
Jobs held outside of camp: _____
Left camp to go to: Sacramento, California

POST-WAR:

Date returned to West Coast: 1945
Address/es: 1. Presby. Church, Sac. Ca. (2 mos.) 2. Okayama Ryokan Hotel, Sac. Ca.
3. 5th and U St. Sacramento, California
Religious affiliation: Christian Church
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: Heihachiro Takarabe Date: 10/27/70 Place: Sacramento, Ca.
1974

Q = record

#203

Conversation with Parkview Presbyterians and Issei
Fujinkai members:

Q Koshio Hiraga
Sumako Itano
Q Ai Miyake *Aiko?* ✓
Ai Miyasaki

Q Ai Mizobe
✓ Tome Takatsuki
Q Toku Sato
✓ Taka Washizu

*card file copy under Olan
Name File Box 12, WASHIZU*

Place: Parkview Presbyterian Church, Sacramento

Time: 1974

Interviewer: Heihachiro Takarabe

Translator: Heihachiro Takarabe

Reviewer's Comments:

*Somewhat difficult to follow
as so many different people - basically
one gets opinions about children & education,
concerns about present generation, and toward
the end, their views on relocation camp experience.*

*Will need to change format from auto biographical
to views on specific subject matter. Format will need
subject headings. Suggest not include auto biographical
material as difficult to follow.*

Slam

Itano: I was raised in a very traditional and well known family in the village. You know the life of a wife in that kind of household was very difficult. I'd seen my mother suffer a lot. There are so many things which she had to worry about. So I didn't like that kind of life at all.

Washizu: Ever since I was 14 or 15 years old, I wanted to come to America, because I didn't want to live in such a poverty-stricken Japan. It's really strange, but somehow things worked out the way I wanted.

Itano: My mother used to say, "Just because you live close to parents ~~it would~~^{does} not assure a happy life. There are lots of people who had^a real hard time because of ~~it~~^{such a situation}. So it might be better for you to marry a very straight and serious person even though he might have to go far away. It seems as if he (Mr. Itano) doesn't have much money, but he will do well^{enough} to feed you." When I said that to my husband, he said, "You were a fool, that's why you came to ~~the~~^a place like this." (laugh...)

Washizu: Well, a man who just graduated from a college wouldn't have much money. (At that time Mr. Itano just graduated from U.C. Davis in Agriculture.)

Itano: You see it turned out to be true when my mother said, "He will be able to feed you." She said, "You are very healthy, so why don't you go to America." My mother had ~~x~~ foresight because she suffered a lot in such a traditional family.

When we visited Japan last time, we didn't even tell anybody about our visit, (so that they would not make any big celebration). So my brothers were working at universities. They were really surprised to see us.

Well, I listen^{ed} to my mother's opinion and somehow it worked out okay. However, I wasn't enthused about coming to America. My mother knew that I was a very independent woman and could not adjust in that kind of traditional household ^{where} ~~whose~~ women had to say, "Yes, Yes." and did whatever was told ~~to~~ them.

Japanese?
Q: Japanese-in-laws used to be very difficult to get along with.

Washizu: I used to live in Isleton. Our children had to go to a segregated school. There was such a school in Florin, too. They say those Nisei who went to segregated schools had very heavy accents.

Q: When I went to visit Livingston, someone said that ~~once~~ a Nisei student came from Florin area and because of the

Washizu: Well, when my son went to a public school, a teacher held out a pair of scissors and asked his class, "What is this?" My son said, "I know. It's hasami ('scissors' in Japanese). He didn't know how to speak in English very well at that time.

Itano: Around here ^(Sacramento) all Nisei ^e children went to Lincoln Elementary school. Even though it was not a segregated school, there were many Japanese and Chinese children and very few Caucasian children. They were learning such elementary language as "Open the door," and "Close the door." It was very funny. However, they had a good teacher by the name of Miss Edna. It's her first name, I think, and I wouldn't know the rest.

Q: I heard a white person who taught Nisei children saying that when they drew pictures, they drew a large battle ship with a large Japanese flag and a small battle ship with a small American flag. ~~(people)~~ (laughter)

Washizu: When we entered the concentration camp, people in Sacramento wondered whether or not all the young people in Isleton were Kibei. I said, "Oh, no. My son doesn't know Japan at all." Then they said, "Why is it that everybody speaks such a good Japanese?" So I said, "Well, everybody went to a segregated school, so they know lots of words which I even don't know. However,

they were very poor in English.

Itano: You know the principal^{al} at Lincoln Elementary school was a woman, a very strict person. If boys didn't mind themselves, the only thing ^{the} teachers had to say was, "I'm going to send you to the principal^{al}." Then they would ~~shrink away~~ ^{behave themselves?} Her name was Miss ~~Hatley~~ ^{Hartley} ~~quiet down~~?

Miyake: There were many poor Japanese people at that time. Miss ~~Hatley~~ ^{Hartley} once asked Mrs. Masaki if she could get assistance ~~from~~ those poor Japanese people. But they did not want to receive any assistance from the government. Miss ~~Hatley~~ ^{Hartley} wanted Mrs. Masaki to carry this message, but they refused to accept it. No Japanese accepted welfare at that time.

Itano: At that time there was no social security, so when the husband died, ~~those~~ ^{the} family had nothing to depend on. The ~~the~~ children were still small and they were really poor. Even then, they would not accept any assistance. At that time women couldn't go to work as ^{domestics} ~~(houseworkers)~~ as freely as ~~we~~ ^{they} did in recent years.

Washizu: There were those who had to send their children to Japan, because otherwise they would not be able to work. Rev. Kato was sent back to Japan when he was

three years old. Especially when their mother died, ^{the} father could not take care of them.

Itano: When their father died, then the mother could raise her children somehow. But when their mother died, the father could not take care of them.

Kiyoshi and Dorothy went through similar experience because their mother ~~ed~~ died soon after Dorothy was born. She was only 2 years old then. When I went to her funeral, their family friend, Mrs. Endo (I think it was her name) held her. It was the time when she could not understand that her mother had died. She had a round cute face, and she was looking around all over the place. I think Kiyoshi knew what was going on.

Q: Mrs. Washizu, you have three children, right?

Washizu: All my children went to high school. However, Miyoko graduated from a Jr. College. My son is working for the Post Office.

Q: How about you Mrs. Itano?

My oldest one is Harvey (PHD and MD) and then Dean who is a lawyer and manager of Guild Savings and Loan. The third one, Masashi, is a pathologist in Long Beach Memorial Hospital. Sometimes I forget what my children are doing and I get embarrassed.

My daughter graduated from ~~my~~ college as a dietitian.

Q: Mrs. Sato?

Sato: All my children(three) are dentists now, because my husband was a dentist.

Q: Mrs. Miyake?

Miyake: I have three children, one boy and 2 girls.

My son is a college graduate. He wanted to become a teacher, so he went to a college in Minnesota. But he became an engineer. Helen was going to a junior college but we were evacuated, so she learned sewing in Chicago. The oldest daughter went to UC Berkeley.

Q: Mrs. Mizobe?

Mizobe: I have two daughters, Toyoko and May. Toyoko is the older one. Both went to Jr. College. Toyoko was in college when we were evacuated.

Q: Mrs. Hiraga?

Hiraga: I have 8 children. They all graduated from colleges. George went to a college in Los Angeles. He is a diplomat and now he is stationed in ^{The} Philippines. ^{The} Second one is in Los Angeles. He is a minister turned social worker. He went to college in Minnesota. He went to Japan and then went to Seminary. Willie went to school for architects. Now he is doing ^{work} a job which deals with building bridges and developing land.

Shirley went to a junior college. The rest of girls went to high school. All were married.

Q: Mrs. Miyasaki?

Miyasaki: I have three daughters and a son. The oldest one, a daughter, got ^{married} ~~marry~~ early, as soon as she graduated from Jr. College. The next one graduated from high school and was sent to Japan to attend Seishin Jogakuin (Women's College). As soon as she came back, the war started. The ~~third~~ one was attending a Jr. College when the war started. So she didn't get to graduate, but she went back to college after they got married. My husband died when Dan, my son, was in college, ^{with} one more year ^{until his} ~~to~~ graduation. He was attending a dental college in Chicago.

Q: Mrs. Takatsuki, you don't have any children, right?

Takatsuki: Yes, that's right.

Hiraga: I guess I have the most children. My children liked school, so they all wanted to go to school.

Q: They told me that Nisei did very well in school, why?

Itano: You see, we had ^{no way} ~~nothing~~ to improve ourselves, because of discrimination, however, there was one thing we could do which was to send our children to school. You know that they had to be a lot better than white people (to get a job). If they were equal, then Nisei would have no chance. However, I didn't have to tell my children to study. I did tell them to study Japanese, though.

Q: How about other people?

Takatsuki: This is the way I feel. Nisei ^{are} ~~were~~ Americans. Their mothers stayed home. However, nowadays both parents work and ~~the~~ children ^{are} ~~were~~ left alone at home. So this might have something to do with their grades being lower than those of Nisei. I also think that children (Japanese-Americans) now are used to too much ~~of~~ luxury. Issei were very poor.

Itano: Friends are also an important factor, too. If they had good friends, then it was OK. Japanese lived in a small area, so everybody knew what ^{the} children were doing. Even school teachers knew ^{the} children's parents, so ...

Takatsuki: That's right. They didn't have too many white children as their friends.

Q: Why Nisei ^{did the study} ~~studied~~ hard?

Itano: Of course parents encouraged them very much. I think parents wanted them to become better educated and more recognized by the society than Issei were. I think this was the real wish which was ^{in the} ~~behind~~ parents mind.

Washizu: You see, Issei came to ^{America} ~~the place~~ where they could not speak the language and had no rights. We ~~even~~ could not buy land, because we did not have citizenship. Issei knew that they couldn't advance very far, but they really wished that at least their children ^{could} ~~can~~ become successful.

Itano: However, even if some of the Nisei graduated from Engineering school, they could not get jobs ^{in those days.} I knew there were those who said, "What are you talking about! Even if you graduated from college, you can't even get a job. There is no use going to school!" There were some people like that. Besides, if their kids worked at a farm, or a fruit stand, they could make money immediately. Take Imagawa, for instance, even though their children graduated from college, they couldn't get jobs. But they still sent their children to school. They were really interested in education.

Washizu: There was a time like that. If they thought about immediate income, going to school was a waste of time. For example, I knew a Nisei who graduated from Harvard University, but the only job he could get was a job as a delivery boy at that time.

Itano: In one way of looking at it, because of the war, Japanese Americans were forced to relocate and ^{became} exposed to many more areas of America. That's why people in the East began to recognize ^{the} Nisei's ability.

Miyake: It's very important to do well in school, but I have never told my children "not to get behind others". I have been reading "Fujirno Tomo" ("Friends of Housewives", a magazine for housewives) for a long time. There were many good articles in there. Some of them, particularly those ^{articles} of Hani, Motoko ~~articles~~, were good. She often quoted from the Bible. Once, she was asked by an interviewer where she got the idea about her school. She replied,

"I got a hint from the Bible." She said, "You should ~~never~~ teach children not to ^{be} ~~get~~ defeated. It's OK when they win. But if he/she ~~get~~ defeated, then your ^{the child} children will bear a grudge against others. I would like to say, 'Do your best!' If you do well, then you'll be very happy. Even if you ^{don't} ~~didn't~~ do well, you can accept yourself. At the same time you can ^{don't} ~~sympathize~~ ^{with} others who ~~didn't~~ do well. You should never insist on winning. Otherwise you would not be able to be kind to others."

Itano: However, Japanese parents said, "Don't get defeated!" quite often. I used to hear it very often. They ~~would~~ say, "Makeruna!" (don't get defeated)."

Washizu: However, soldiers of 442 nd ~~must~~ ^a have put up ^a maximum effort because they heard "Makeruna!" from their parents."

Miyake: However, I feel that this comes from Nisei's ^{the} patriotic spirit for America."

Itano: It's true. It's not just Japanese who loved their own country. Nisei ^{didn't} ~~don't~~ say that by ^{words} ~~wards~~, but they sure cooperated with the government and showed their patriotism by action. I think Nisei are very honest."

Miyake: I ^{feel} ~~felt~~ the same way. It's not just Japanese who taught patriotic spirit. Americans also taught their children the spirit to love their country. I was still at Tule Lake, and Masako was in Minnesota when we had to decide whether or not

we should go back to Japan.* So we wrote to her about it.* Then she said, "Mother,* if you want to go back to Japan,* you ^{can} ~~could~~ do that anytime you want.* However,* even if I'm alone,* I would like to stay here and serve America.*"

This was her letter to us.* For the first time I felt that American children were indeed taught the spirit of patriotism little by little in the schools.* It comes from the fact that they sing national anthems,* and ^{from} ~~doing~~ other things at school.* It is a very gradual process.* It's not because she went to the East,* but because she attended ~~American~~ ^{from} school.* That's how I feel.*

Q: Mrs.* Sato,* how did you educate your children?

Sato: Well,* you know I didn't understand anything,* so I just let them do whatever they wanted to do.*

Itano: At Sato's ^{The children} ~~young people~~ had to do better than their father,* since he was an Issei dentist.*

Sato: I feel they had good friends.*

Miyasaki: At that time ^{The} ~~environment~~ was very good.*

Q: Your children's friends were ^{Takejiri (Caucasian)} ~~whites~~?

Sato: No,* they were Japanese,* Masaki's boys,* Dr.* Sato and others.*

I really feel it was because of their friends' influence that ^{they} ~~they~~ turned out OK.*

Itano: I received a Christmas card once from Mr. Nagaishi, a former Japanese school teacher. He said, "I'm sorry I haven't been able to communicate with you for a long time. One of the reasons why I couldn't write to you was because I feel that I had not been successful in teaching Japanese to your sons. I tried my best but I was not very successful. So I have been feeling very small." Well, I cried, because it wasn't his fault. (He took care of my son, Harvey.) It was because my boys were lazy and didn't study hard enough.

I told them that if they could get good grades at the ^{Public} ~~Whiteman's~~ school, then there was no reason why they couldn't do well in Japanese school. They just didn't want to put in ^{The} ~~an~~ effort. I used to be scolded by my husband, because boys weren't studying Japanese hard enough. My husband used to say, "You are staying at home, ^{The} ~~and~~ why don't you help them to study Japanese." This used to give me a headache.

I suppose when they went to Japanese school, they relaxed and didn't study. If the teacher was real strict teacher, then the students would learn ~~it~~, but...

They say that Mrs. Makita was a real strict teacher. Even the boys minded their manners and studied hard in her class. If a teacher was ^{lenient} ~~lenient~~, boys were very noisy, ^{tapping} ~~tapping~~ on the desk, and ^{doing} ~~did~~ all kinds of things in class.

Q: Mrs. Mizobe, why did Nisei do so well in school?

Mizobe: I suppose it's because they were diligent. They were Americans, so they had to be educated well here. I wouldn't know ^{the} other reasons. If you study hard, then it ~~would~~ become your own treasure.

Q: Did you think Nisei knew that?

Mizobe: I think so. You see their parents didn't understand too much about ~~things~~ of America. It was very inconvenient. So ^{The Children} ~~they~~ just ^{about} couldn't afford to be indifferent ~~for~~ studying.

Itano: One day a Nisei parent asked me how we helped our children to study, because her children ^{Issei} (Nisei) weren't studying very much. I told her that I never had to tell them to study, but it was very important to create an atmosphere where children could study hard. All my brothers went to college in Japan and there aren't any who stopped at the middle school. So I used to tell my children about them. I suppose there ^{was} ^{an} such atmosphere at my home. We never told them ^{They had to get a job right away.} ~~to work as fast as they can.~~ There were those who quit school and started working. You couldn't blame them because Issei didn't have much economic power to send their kids to school one after another.

Takatsuki: I think kids who came from rich family ^{ies} didn't do very well. It's the kids who came from rather poor family ^a who tried their best. You see, they knew the situation at home. They couldn't fool around. The other thing ^{is} is that, before the war when children finished ^{classes at} their public school, they used to go to a Japanese school. They just didn't have a chance to play. As soon as they ate their sweets after school, they had to go to their Japanese school. So they didn't have time to get involved with bad ~~some~~ children's groups.

Itano: Well, they didn't even let ^{our children} ~~you~~ in. ^{them} The groups.

Takatsuki: Nowadays Nisei are scattered in the ~~white~~ community and they don't live in the same area together. So Sansei children associate with ~~white~~ ^{other} children in their neighborhoods. You don't know whether those children are good or bad. And most of the time these ~~white~~ ^{The} parents don't know where their kids are. Once a Japanese parent called her neighbor trying to find her children's whereabouts. The neighbor said, "Well, they'll come back when the time comes. You don't need to watch them that carefully." Nisei still worry about their children's whereabouts. But because they associate with anybody nowadays, Sansei children are ^{apt} ~~easy~~ to get involved with bad groups. ^{anyway}.

Others: You are right!!

Miyasaki: When our children ^{were} ~~are~~ growing up, they studied hard.

That's all they did. So when they came back from Japanese school, they ate some sweets and then they studied again. All Japanese children did the same. So naturally they learned to study hard.

Itano: They didn't have that much freedom. So it was better for them.

Q: Did you send your children through school?

Itano: Yes, we did.

Sato: Yes, we did.

Miyake: No, we didn't. My children worked during summer vacation

and also worked when they could. So I didn't have to send any money to them.

Miyasaki: Well, ~~as for Dan, he~~ ^{he} worked during summer and saved up about 4 to 5 thousand dollars. However, it wasn't enough for his expenses, especially for the dentistry. They said they needed over \$10,000 a year. So I helped him out. It's almost impossible to go to ^{the} school of dentistry by yourself. I sold some bonds which my husband had in order to make money ^{available to} ~~for~~ him.

Itano: It was ~~a~~ real good use of that money.

Miyasaki: Yes, because of that he can make ~~good~~ good money.

Itano: My son, Masashi, also went to work in Marysville and other places. However, ^{his} ~~their~~ earnings weren't that much. If ^{he had} ~~they were~~ ^{spent} ~~to spend~~ it for tuition, ^{it wouldn't} ~~they couldn't~~ have lasted more than one semester, because ^{he} ~~they~~ had to spend a lot in the beginning.

Q: How about you, Mrs. Hiraga?

Hiraga: My eldest son attended school in Japan. We had to send money ^{to} ~~for~~ him. ^{Some of our sons} ~~There were some who~~ went to school here. So we had to spend money for them, too. Some of them worked at a cannery. Then one of them went to Los Angeles. ^{Our} ~~Girls~~ learned sewing and other things.

Itano: I think Harvey worked in his school, too.

Q: I still have one more question. Just because you went to school, it doesn't mean that you can become a fine person, does it?

Miyake: I feel that you need both public school education and family education.

Itano: Even then, one must build that up before they graduate from high school. I don't know how successful I had been.

Q: When Japanese say, "Learning" it also includes building of one's moral character. It's not just knowing things.

Itano: I agree with that. Just because one ^{goes} went through school, it does not assure him ^{of} to becoming a fine person.

Takatsuki: Back in the old days, we used to learn "shushin" to learn moral codes. However, they do not teach things like that here.

Miyasaki: They don't come to church, either.

Takatsuki: If children don't go to a temple or a church, they ^{don't} wouldn't have a chance to learn these things.

Q: In Japan, teachers weren't just somebody who taught subject matters. They taught something about building a good character. However, teachers here don't do that.

Itano: I think teachers here are very specialized (so that they can't teach morality).

Takatsuki: In Japan, if the church ^{were a} ^{one} ^{They'd} were Christians, then they'd go to church. However, if they were not, they did not have much chance

to go to a temple or shrine. So they needed to teach morality at school. When we were going to school, we learned it, but they don't teach it any more.

Q: In one way ^{the} American educational system is very inconsistent. High school students cannot smoke ^{on} the school premise. Sometimes ^{the} vice-principle ^{at} will make ^{the} a round and if he finds someone smoking, he can order him to stop smoking. However, if kids ^{are} were smoking just outside of the school, he ^{can't} couldn't say anything. ~~If it was~~ in Japan, ^a teacher is a teacher wherever he may be. When they say don't smoke, it ^{carried weight} carried wherever he went. So it ^{is} was very consistent. ^{over there.}

Washizu: I don't understand the system here either. Once our house was burglerized. It was in Isleton. So I notified the police that my house was burglerized. Well, he said, "I'm a police ^{man} for the city and I can't go out to ^{the} a county to take care of it." I thought it was ^{strange} funny.

Miyasaki: You must have been in a different district.

Itano: However, she must ^{go} gone to the closest place for ~~the~~ protection.

Washizu: I don't understand that, because we were in the same Grand Island. So I felt that he was running away from his responsibility. Even in this town, ^{the} police will come after the burglars who are running away. It's because they ^{are} were worried about their own safety.

Itano: When we were raising children, we could say whether or not they could associate with certain other children. Nisei were

very obedient. However, nowadays, children have too much freedom. Parents have to worry about them very much. When our children were growing up, we could tell where they were and what they were doing.

My son, Harvey, never said anything about himself and his achievements at school. Others' parents used to tell me about his activities. His friends used to tell their parents about him, and then in turn they used to tell me. They wouldn't tell me anything bad about him, though.

Community closer
Takatsuki: The ~~world~~ was much ~~smaller~~ then. *2*

Miyasaki: I feel Japanese parents were respected by teachers, too.

are
Takatsuki: Children's education begins when ~~they~~ ^{are} were very small. My niece in Texas brings her two children to their Sunday School every Sunday. The younger one who is 3 now said, "Grandma, why don't you go to church? I go to church dressed up. It's very good to go to church!!" Children must be trained from childhood.

(Red handwritten)
Washizu:this man took 3 children and went back to Japan right after the war. He said he and his family were placed with the people who came back from Manchuria and Taiwan. When they were fed, the food looked like chicken feed. So he was looking at the food for a while. Then a refugee from Manchuria came by and said, "Oh, are you through with it? Can I take it away from

you?" and he took it away and ate it up.

One day he asked the waiters, "Would you please give us a little better food?" Then the waiter said, "I can't do anything about that. Talk to the cook!" In ~~the~~ comparison to the refugees from Manchuria and Taiwan, ^{The} American situation was much better. The WRA told us to take as much as we can carry. So some people wore 2 to 3 ^{garments} ~~underwear~~, ^{pjs. or} 2 pants, and 2 overcoats. On the other hand, people from Manchuria didn't have anything, they say because it was in August.

In Japan there were quite a few thieves after the war. ~~These~~ people slept with a big stick, ~~papa and his boy~~, so that when a thief came in, they could fight him back.

I went to visit Japan in 1949. People in this church gave me a farewell party. I felt like I was a ^{royalty} ~~king~~ or something. I also received a party from a Kenjin Kai (prefectural association).

I met the person whom I was talking about. He told me, "Every time I see my children's face at sleep, I say to them in my heart, "Please forgive me. I made such a bad judgment. We left a country where there ^{was} ~~were~~ everything abundantly and came to this country where there is nothing. Please forgive me."

This father was really emotional about it. Because this father told his children that Japan was a very good country and that's why his children came with him. However, the situation was completely different.

Miyasaki: However, Tule Lake was very rough for a while. We had to leave for Colorado. Didn't you go with us?

Washizu: Yes, we did. However, we were in a different passenger coach. We all were together. Life is such a long journey and there are lots of things which happen. I don't know how I survived to this day. Rev. Takarabe, you should go to the Tule Lake Pilgrimage (1974). You will hear all kinds of stories. There are many people who died in the camp. They died with a great deal of regrets.

We used to call the camp (Tule Lake) haisho no chi (a land of exile). When we wrote a letter, we opened it with a line, "We have been looking at the moon for so many months/year from the land of exile."

Q: What do you mean by Haisho?

Washizu: It means that we were sent away to the land of exile.

Miyasaki: You know Sugawara, Michizane who was sent to exile.

He composed a poem from the place of exile saying, "I am looking at the moon from the land of exile." He was sent to a very lonely place, so he expressed his feeling in a poem. Well, we all experienced the same loneliness and hardship.

Washizu: Well, then the news came to us at Colorado that Japan had lost, people were beside themselves. Their faces were pale and no one said a word. All Issei were walking like they had no bones in them. Because many people thought that Japan would win. So no one dared to look at others' faces. No one said a word.

It was unconditional surrender, such a miserable state. I feel it was really great that Americans lifted the Emperor alone.

Miyasaki: It was because of the good will of Chiang Kai-Shek. He did a lot of good things for Japan. Unfortunately China was divided into two. *Delite*

Washizu: After the war, we were wondering where I should go; to the East, or Japan or to California. I thought about this every day. At that time, Rev. Nakamura extended his saving hands to us. I will never forget his kindness. He was always smiling. (After he opened a hostel at Parkview), he went to the railroad station everyday to pick up Japanese people who were coming back to Sacramento. At that time, Nisei were holding small babies. They came to our church and ate meals. Then Rev. Nakamura would help them to get settled, or help them to go to the East.

Rev. Nakamura was very helpful to Japanese community. I really feel we ^{were} ~~are~~ lucky to survive through those ordeals. There are many people who had lost their lives because of this evacuation, though.

There were many Issei who were interned. The government didn't want leaders to be around, so they put them in internment camps. There were lots of people who died there, too.

There was a man who had worked as the president of the Japanese Association in Isleton. He had a heart condition. However, ^{the} FBI

agents forced him to get ready to be ^{incarcerated} ~~incarsolated~~

(The conversation ends at this point.)